



# EDITORIAL



## THE NEW YEAR.

In a few days we will have reached another mile-stone in our history. This time the New Year will be ushered in not as last year, amid the pain and sorrow of war, but amid the high hopes that another world-war will never occur. The dreary uncertainty of the beginning of 5679, will have given way to a universalized Jewish hope for universal peace.

Two great considerations will stand out for those who contemplate the New Year, from a larger than a personal point of view. First will come the thought of the great part the Jew has played in the recent war. The fine heroism displayed by our men at times when danger was greatest, will make us thankful. The immortal fame won by the mixed East-side multitude known as the "Lost Battalion," will gladden the hearts of those who for years have defended the Jewish name and Jewish honor. The fine conduct of our men—many of them not yet naturalized citizens—have added a chapter to the history of American Israel, than which there is none more honorable. And what our men did in America, the other nationals did in other lands. The Jew of today has proved himself a worthy descendant of the ancient Maccabeans.

And another thought that will be present in the minds of those who contemplate the events of the year just passed, will be the greater glory to our faith brought out by the war. The world is moving Isaiah-and Micah-ward. The Jewish ideal of Peace has taken such a hold of mankind, that unless some mental catastrophe occurs, it will find itself realized.

A League of Nations for the Preservation of Peace is coming. It may not be the present form over which such a fight is being waged. President Wilson may lose his fight—and he may not. The fact is that a League of Nations will be established, and Peace will be preserved, if human efforts will count for anything.

No ideal among Jews has been more earnestly hoped for than Peace. It has become a part of the very essence of the Jewish hope. In our literature and in our prayers, Shalom (Peace) has been a goal for the realization of which millions of prayers went up; and the peace that was desired was not only the peace of the individual and the Jewish people, but the peace of the world.

Here again, has the beauty of our faith been redeemed—and for those of us, whose mission it is to battle for our religion, this thought of victory, is a supreme satisfaction. It is only another indication, that the Ethics of Judaism will conquer in the end.

On the personal side, the New Year will have a new call for us. The chaos brought about by the war, has not yet been cleared away. In fact, we may be at the threshold of a great upheaval. Unless passions are controlled, unless cooler heads predominate and soberer judgment prevails, we may be plunged into a terrible economic conflict

which will set at naught our strivings and our achievements of centuries.

Let us not forget that the essence of religion is right-living. To live right—and to permit the other fellow to live right—that is one of the pillars of religion, and he who violates this principle, cannot possibly realize the teachings of his faith—no matter what else he does. To be Godlike means this and much more—but if it does not mean this, it means nothing.

He who would dedicate himself anew to our faith, will dedicate himself also to the service of mankind. He who will recall himself from a life of wrong-doing, will if he be sincere, awaken to a life of service to others as well as to himself. He who will start the New Year with faith in God and man, will not forget that this faith will find its highest realization in that kind of life which will serve itself, but which, in this service, will not forget God and men, and which in serving God, will not forget service to others.

To live—and to let live—this is the challenge of the New Year—and a life so lived will go a long way towards avoiding those difficulties towards which, some believe, we are tending.

To all of us, may God grant a Year of Health, Happiness and Success, and to our country, a year of Peace and Plenty.

## "BOB" KRAKAUER NO MORE.

It was with deep sorrow that we read of the accidental death of Robert Krakauer of El Paso. We have not yet been able to get the details, and know only the terribly sad fact of his demise.

"Bob" Krakauer was a fine example of the man who lives for others as well as for himself. He was perhaps the most popular man in El Paso, and he had this popularity deservedly. He was not a man who gave himself to his business for the sake of making a business success only; "Bob" Krakauer business success would not be worth while, unless that success meant the helping of the many humanitarian objects in which he was interested.

He was a city builder, he was a character-builder, and his influence was not bounded by the limits of his city or its surrounding territory. He was yet a young man, but in his years he had crowded judgment, reserve and that ripeness of heart which often comes only with old age.

We learned to know "Bob" Krakauer through the interest he took in the building of the new Temple of El Paso, and through our mutual friend, Rabbi Zielonka, whom Mr. Krakauer so greatly admired. We recall his fine modesty as he told of the work he had done as chairman of the Building Committee. We remember with what tenderness he spoke of the fact that in assuming the chairmanship of the Building Committee of the Temple, he was but following the footsteps of his late father, who had been the chairman of the Building Committee of the old Temple. Krakauer was

not a pious man—but in the work that he did for the congregation of El Paso, his real religious feelings were made manifest.

"Bob" Krakauer was a man whose life was worth emulating. Broad-minded, kind-hearted, genial and thoughtful of the interests of others, he has made a place for himself which will not easily be forgotten. Realizing our attachment for him, though we have known him only a few years, we can easily imagine how deeply they feel the loss, who have been associated with him for many years.

It is with splendid judgment that Rabbi Zielonka has suggested a memorial for Mr. Krakauer in the shape of some charitable institution; it would be the finest monument to a life so worthy and so unselfish as that of our late friend, Robert Krakauer.

## THANKS, COLONEL.

Some time ago we commented on the fact that although other war-workers' work had been recognized by their heads through letters of thanks for the co-operation rendered, to our knowledge, the head of the Jewish Welfare Board, has not yet seen fit to say at least a personal word of appreciation to those who helped to make it possible for him to make a success of the work of the Board. Whether the Colonel read our editorial or not we do not know, but it is only fair to him to give publicity to the following letter:

Dear Rabbi Fox:

With the conclusion of the work of your branch, we desire to take the opportunity to express to you our sincere appreciation of the generous assistance and co-operation which the Fort Worth Branch has always been ready to extend to this Board.

The Fort Worth Branch, under your leadership, has been a strong and efficient aid to the National Organization affiliated with the War and Navy Departments during the process of mobilization and demobilization.

The Jewish community of Fort Worth has occasion for much gratification in having utilized their opportunity to discharge a patriotic duty through this militarized civilian organization, thereby aiding in no small degree in helping our country win the war.

Kindly extend to the ladies and gentlemen who served so loyally and unselfishly on your committees our grateful acknowledgment of their support and services.

The generous time and thought which you personally have given to the furtherance of the activities of this Board, and to the execution of its policies and program, have been a source of much gratification to us, and we extend to you our deep appreciation.

With assurances of my cordial regards, I beg to remain

Yours very truly,

HARRY CUTLER, Chairman.